/245 cont./

428 596 head who succeeds the deceased takes them into his house upon the now ensuing dismemberment of the large family. Moreover, all the possessions of the large family are now distributed among the occupants of the house up to now; therefore the sons who are already independent and own their own houses receive nothing. Blood brothers of the deceased likewise cannot [608] inherit anything.

428 803 The distribution begins with the cash or silver. For calculating the distribution, a grain of rice is first taken for each piece of silver. Then all the sons who lived with the deceased under one roof, from the oldest to the youngest, receive in turn two grains of rice. Then all the male grandchildren of the former head, again beginning with the oldest, receive one grain of rice apiece. After the youngest of them has received his grain of rice, /246/ the sequence begins all over again with each son getting two grains of rice and so forth, until all has been distributed. Only then are the pieces of silver substituted for the grains of rice (see also the chapter, "Counting and Reckoning").

Then the ornaments are taken up. Only the sons, however, and not the grandsons, share in them, as in the other possessions. Each of the sons, in the order of their ages, selects an ornament; if any remain, the sequence begins anew. The procedure is the same with the other possessions, the animals, the house and the kitchen utensils, and the like. The produce on hand is distributed in equal shares among the sons. Cultivated fields which have not yet been harvested are tilled jointly by the heirs until the harvest, and then the produce is distributed in accordance with the system just described. The same procedure is followed with the property of the widows of the deceased as soon as they die.

428 [562] [422] The female members of the family are excluded from any inheritance, although they retain what was already their personal property, such as the dowry made by them, the ornaments that they received from their lovers or from their father during his lifetime, and the like. Besides the sons of the deceased who are already independent and therefore no [597] longer qualified to inherit, also his brothers, cousins, and other

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Miao AE5 ●

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The numbers are called:	Among the Meau in Thailand:	Among the Akha:
1 000	by kyěn	tĭ mĭ
10 000	kăă kyěn	tĭ ɔ̨
100 000	pěn kyěn	tĭ lĭm
many	mɨ̨ mɨ̨n dan	yɔ̀m yĭ

In the case of numbers higher than twenty, various aids are used for further counting. Rice kernels, for instance, may represent the tens and maize the hundreds, for which I have given a practical example in the description of the division of the estate after the death of a family head (see the chapter, "Law and the Administration of Justice," the section, "Right of Succession").

On the other hand, other counting aids, such as knotted cords and the like, are unknown, as are notched sticks, which serve exclusively as a promissory note, and, to be sure, only among the Meau, but not among the Akha (see the chapter, "Law and the Administration of Justice," the section, "Property Law"). Savina (1) reports differently

1. II, p. 322.

concerning the Meau in Tonkin: His entire mathematical knowledge is restricted to the counting of notches in a piece of wood, in order to fix the most important events of his life. There are notches for births, deaths, marriages, drought, rain, and the harvest."

Neither the Akha nor the Meau have any special expressions for quantitative concepts such as threescore, dozen, or the like, but rather pronounce all numbers, even the highest. In this connection, the Akha know how to count up to about 100,000, the Meau far higher.

Among both mountain peoples, I was unable to find any special arithmetical method or system. Also, no arithmetical instruction is given; the appropriate knowledge like all other knowledge, is picked up in daily life.